alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kiri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (f) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 15 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lower sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of peculiar shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Fort Nolloth. Concerning the mollusks used for food, turn to page 31.

The large lobster, Jasus latandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hâ?, v.). 224 [264] [258] 281

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, nam-b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed ossikis is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu-hoa, they pour drippings or melted butter and close the opening with cow dung. [240] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself fore all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (/ai-Xoâsi-b) or cooled (/ô-daib), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia horrida willd. (//ha-ra, the flower of the thorn tree) and the green pea-sized fruit [197] of the shiny tree (Carissa pseudobenus E. Mey., called: !oa-ru) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (/kâbâib) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 253 254 [277] [329]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like wine, called plm milk, °/daib. °/aidaib is milk, soured and allowed to become thick in a pail, the cream of which (!aodaib, also used as sweet cream) is churned into butter.

D. Wood Carving and Basket Weaving

Wood carving and basket weaving will be mentioned here briefly for continuity. The following wooden objects have already been mentioned: the chair (p. 181), the whisk (p. 193), the winnowing basin (p. 201), the spoon (p. 204), the mortar (p. 204), and the honey stick (p. 205). The text illustrations round out the picture of all the main types of wooden dishes and pails. [Picture. Repair of Wooden Article.] An informed Hottentot told me that the wooden vessels mentioned, which today have been supplanted chiefly by European metalware, are still made here and there, half boring them out and half scraping them out with an instrument which is called *//gam-s. The latter consists of a knife blade bent at right angles to its wooden handle. Unfortunately I did not succeed in acquiring such a tool.

Of interest is the way in which the Hottentots mend wooden dishes. Leaks and cracks in the dishes and pots are sealed with tough root fibres. To the right and left of the crack (a), holes are made in the wood and a root thread (b) is drawn through the holes across the crack, so that it bridges it on the outside. [Picture (244 and 245). Wooden dishes. 1/4 natural size. a, d, e: //hoeti, usually milk containers. b and c: the same with root mending. c and f: !ao//hoeti, milk pails, "sack bamboo." g: ǂgiga//hoeti, "four bamboo." h: !oes-s, dish used for eating.] [246] A cross thread (c) is twisted around these bridges in the way the illustration shows. Only two parallels of the latter thread are drawn. The scale is enlarged so that the method of twisting could be seen. Next to * is the end of the cross string. It is firmly fastened with several twistings. The entire repaired area is rubbed with fat. Gradually enough dust collects in the root weaving so that the hole is completely glued together.

Except for making mats, basket weaving is insignificant. Besides the naro sieves (cf. p. 199) only the fish baskets should be mentioned which the Hottentots use for catching fish in the Fish River. I did not get to see one.

E. Use of Clay, Stone and Metal

Work with the above materials has remained at the most primitive stages.

1. Formerly the Hottentots made simple urn-shaped pots by kneading and baking them out of clay and sand. The fragments found in

4 [Refer to discussion on p. 59 (3).—Author]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

stone falls down with force and buries the unfortunate animal beneath its weight.[1]

Fishing was also practised wherever possible, especially by the impoverished people. As tackle they used hooks of animal's teeth or of bone, nets knotted of bark fibre, basket traps of reed, and a pointed stick answering the purpose of a spear. At a later period their hooks were made of iron, and their lines twisted of animal sinews or catgut. They had no boats, but they were fearless swimmers and boldly threw themselves into the sea to reach a neighbouring rock, from which they fished with hook and line or harpooned the fish with their long wooden spears attached to a line. In rivers, creeks, or inlets they waded into the water to some distance from the bank, and when they saw a fish swimming within their reach pierced it with their pointed stick. Sometimes weirs were made in favourable situations along the shore, enclosing considerable spaces left nearly dry at low tide. In a similar way baskets were sometimes stretched across a stream in a shallow part. Men would stand behind these, while others waded up stream from a point below, driving the fish before them to the basket traps, where the men standing behind would then catch and throw them on the shore.[2]

Special Observances

As in the case of the Bushmen, hunting among the Hottentots is bound up with a variety of social usages and special observances. We have already noted that among the Naman, for example, the chief claims a part of every animal secured in the chase, a tribute sanctioned to him by the belief that the game are his herds. But even the remainder of the flesh cannot be appropriated for himself by the hunter; if game is brought home the whole camp collects about the house of the possessor till all the meat is consumed. This sharing of food, however, is not restricted to game; it is, as we have observed, a custom running all through Hottentot life.

More interesting perhaps are the usages specifically connected with hunting by pursuit, and reflecting the danger and above all the uncertainty with which this method is accompanied. If a man is out hunting, says Hahn, his wife will kindle a fire. She may not do anything else but watch the fire and keep it alive, for should it go out her husband will have no luck. If she does not like to make a fire,

[1] Schultze, *op. cit.*, 190–3; Kolb, *op. cit.*, 128; Wikar, *op. cit.*, 112.
[2] Kolb, *op. cit.*, 129–30; Moffat, *Narrative of Four Voyages*, 69–70; Hoernlé, "South-West Africa," 65.